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The Non-Subscribing Presbyterian

No. 375. JANUARY, 1938.

PATRIOTISM. HONOUR. SERVICE.

"Fellow-citizens of the household of God."—EPH. II. 19.

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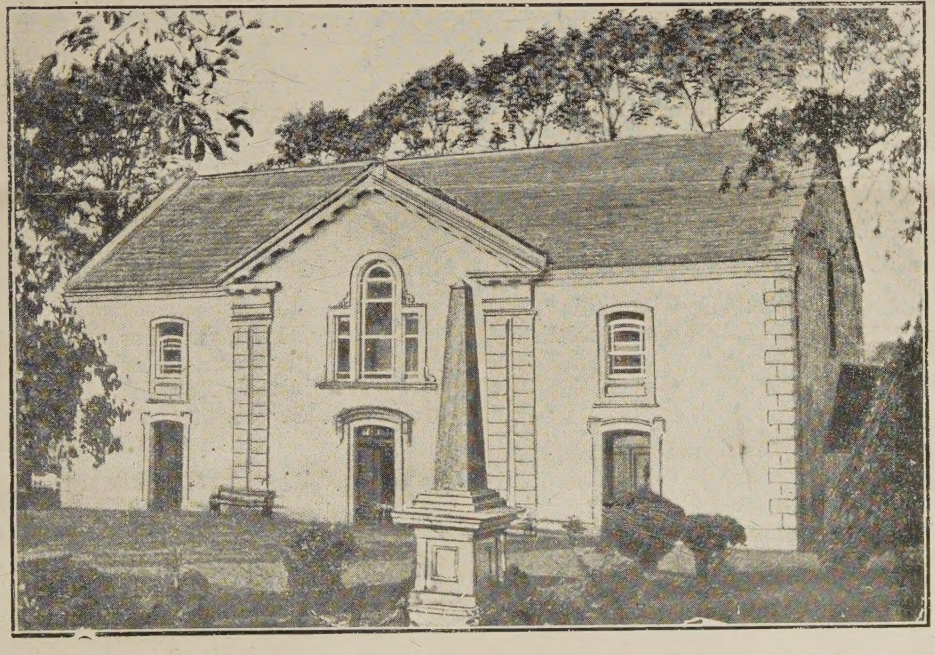


NON-SUBSCRIBING PRESBYTERIAN MEETING-HOUSE, DROMORE

NOTES AND NEWS.

In the issue of "The Inquirer" of November 27th, 1937, there is a telling article headed "Liberalism a Mortal Sin," which reveals the uncompromising attitude of the Roman Catholic Church in Spain. "The Spanish Catholic is forbidden to vote as he pleases." In "A Brief and Simple Explanation of the Catholic Catechism," by R. P. Angel Maria de Arcos, S.J., approved by the Archbishop of Granada (third edition), among others there are these questions and answers :—

Q—Is there no grade of Liberalism which may be Catholic ?
A—That is what its partisans claim : but the Church teaches that what is called Catholic Liberalism is not Catholic.
Q—Then there is no grade of Liberalism that can be good ?
A—None : because Liberalism is a mortal sin and anti-Christian in essence.
Q—Then whoever is Liberal in politics sins?
A—Certainly : because in Liberal politics there exists that Liberalism which the Church condemns.
Q—What of Communism, Socialism, Modern Democracy, Anarchism, and the like sects ?
A—They are contrary to Catholic faith, to justice, and to all virtue, and as such condemned by the Church.

"The Spanish Church and Politics."—Watts, 1d.

"The Inquirer" adds : "Could anything be plainer—or for Catholic Liberals and Socialists more disturbing.

* * *

The Rev. W. Osborne Rowland of London has been appointed Missioner at Stanhope Street Domestic Mission, Belfast, and will commence his duties at the New Year. We extend our fraternal greetings and wish him much happiness and success in his labours in Belfast. We have every reason to believe that he comes qualified by a long previous experience in work of this description, and trust that he will find many in the Mission to work with him willingly and whole-heartedly.

* * *

We hope in connection with the Temperance rally at Mountpottinger on January 12th there will be a full attendance. The menace of the drink traffic is very serious, and we have no doubt that Mr. J. Elliott of the Irish Temperance League will have something to say well worth hearing.

The 314th Ministers' Meeting was held at 68 Duncairn Gardens,t he host being the Rev. Dr. A. L. Agnew. Notwithstanding the inclement weather there was a good attendance, some having come a very great distance. The next meeting will be held on January 3rd at 150 King's Road, Knock.

* * *

We respectfully call the attention of our readers to the appeal, contributed by the Rev. R. Nicol Cross, on behalf of "The Ministers' Pension Insurance Fund," for ministers in Great Britain and Ireland, the capital of which requires to be supplemented by at least £12,000, because of prevailing financial conditions. All our ministers cannot avail themselves of this fund ; facilities have not always been what they are to-day. Evidently from the section of the subscription list given in the appeal there is a creditable response from Ireland.

* * *

PULPIT SUPPLY—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

In Lurgan, where our Church is not represented, we are glad to learn from the newspapers that one of our ministers was able to attract an audience to what is described as having been a humorous, racy and highly instructive lecture, with not a dull moment in it. The lecture was under the auspices of the Parish Church, and filled the Town Hall,

* * *

February, 1938, number published 29th January. Copy sent in before January 21st will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

The Sunday School of the First Presbyterian Church, Rosemary Street, Belfast, will celebrate the One-Hundredth Anniversary of its foundation in January, 1938. Full details of the special services and conversazione to be held in celebration of this event will appear in the next issue of "The Non-Subscribing Presbyterian."

* * *

"The Great Unity," by the Rev. Margaret Barr, M.A. Price 1/6. The Lindsey Press.—We are delighted to receive this compendium of the World's Great Religions, which is eminently suitable for senior classes in Sunday schools and for general reading, and hope to deal more fully with it in the February number.

MINISTERS' PENSION AND INSURANCE FUND.

APPEAL FOR £12,000.

The Fund is a God-send to Ministers of the Unitarian and Free Christian Churches, and also to those of the Non-Subscribing Presbyterian Church of Ireland. The Ministers in Ireland are in exactly the same position as those in England, Scotland and Wales with regard to the benefits and all our younger men now come on to the Fund, the purpose of which is to pay half the premium for providing them with a pension at the age of 65, and with insurance at death if the latter occurs before 65. In this way Congregations can feel that they need not in future retain their ministers into extreme old age because these have not been able to save enough out of their usually very small stipends, nor be burdened with the responsibility of themselves giving a pension to ministers emeriti, as has been the case in Presbyterian Churches.

These moral obligations on the part of our Congregations to men whose stipend bear no comparison with the emoluments of the other professions, can now be undertaken by the ministers themselves assisted by the Pension Fund, and perhaps to a small extent by the Congregations under the joint contributory scheme.

The increasing claims on the Fund as now practically all our young ministers join it, *in England and Ireland alike*, together with the diminution of dividends on all gilt-edged securities, have rendered it absolutely necessary to increase the capital of the Fund. Hence the appeal for £12,000 from friends in the denomination.

The Ministerial Fellowship has promised to raise £1,000 from among its own members, who are mostly ministers with a struggle to make ends meet. That is a splendid instance of self-help, and the laity are most generously responding in England in a remarkable way. But Northern Ireland must not be behind-hand. It has its own well-to-do people and it has a reputation for benevolence.

Already the Hon. Treasurer has received the following donations :

F. Adens Heron, Esq., Holywood	£25	0	0
Rev. R. Nicol Cross, Belfast ...	20	0	0
Rt. Hon. J. M. Andrews, Comber	10	0	0
Alex. McCann, Esq., Belfast ...	3	3	0
W. J. Baxter, Esq., Dromore ...	2	2	0
C. M. Baxter, Esq., Dromore ...	2	2	0

Donations may be sent to the Hon. Treasurer, F. Allen Martineau, Esq., 5 Crown Office Row, Temple, London, E.C.4, or to me, Rev. R. Nicol Cross, 26 Cadogan Park, Belfast, and will be gratefully acknowledged. Ulster donations will also appear in "The Inquirer" and the "Non-Subscribing Presbyterian."

R. Nicol Cross
(Member of Board).

OBITUARY.

Mrs. Williams, Killinchy.

With startling suddenness, to the deep regret of a large circle of friends and an irreparable loss to her family circle, Mrs. Williams, wife of the esteemed minister of Killinchy, passed away on the morning of Thursday, December 9th. Her death has caused wide-spread sorrow for she was greatly loved, and in the hearts of numbers she still lives. In all respects she was what a good woman ought to be, a devoted wife, a wise mother, a true friend. She was in the full enjoyment of her mental faculties, and possessed considerable physical energy, and none of her friends suspected that any ailment of a serious nature was giving her trouble. She entered the Nursing Home in high spirits, saying that she was just going for a week's holiday. But cheerfulness and brightness were characteristic. It was not in keeping with her optimistic temperament to look at the dark side. Her happy disposition made her personality attractive, and in her presence dark and gloomy forebodings disappeared. Her life was full of deeds of self-forgetfulness, of helpfulness and of encouragement. To her husband she was a true helpmate, interested in everything which concerned him, sharing his congregational labours, and supporting him in all his undertakings. Fittingly could the words of the ancient sage be applied to her : "The heart of her husband doth safely trust in her ; she will do him good and not evil all the days of her life." As a mother she was most wise and considerate. From their earliest days she took care that her boys should be surrounded by the best influences. Their home was a real home, and when the time came to take their places in the world they were well prepared both mentally and morally to fill useful and honourable positions. Her wise guidance and loving care directed their steps till the years of maturity arrived and now "Her children rise up and call her

blessed." The management of her household might reasonabiy have been considered sufficient to tax to the utmost her strength, but in the midst of her domestic duties, she found time to take a leading part in the work of the Congregation.

For many years she presided at the organ and trained the choir. She organised the Dramatic Society, and taught the members. She visited the old and infirm and took a deep interest in the young. She attended many meetings of a denominational nature in Belfast and elsewhere. She knew many people, and was known by many. She retained friendship, for she was charitable in her judgments of others, and did not harshly condemn. "She opened her mouth with wisdom, and in her tongue was the law of kindness."

She was an ideal minister's wife, and a winsome personality. Twenty-eight years of her life were spent in Killinchy. She was sixty-eight years of age. Her friends are left without her presence and inspiration. The memory of what she was to all of us remains. Her life will continue and live over and over again in the lives of those who came under her gracious influence.

She is survived by her husband and three sons, Roger, Arnold and Gerwyn. Roger is employed in the head office of the Ulster Bank; Arnold is minister of the Unitarian Congregation at Nottingham; Gerwyn is Assistant Manager in Killyleagh Spinning Mill.

To all the members of the family, the sincerest sympathy is extended.

The funeral took place on Saturday to the graveyard adjoining the Manse, and the ministers officiating in the home and the church were: Revs. Montgomery (Presbyterian), J. Glynn Davies, J. Dare Davies and J. J. Magill.

Lady Massereene and Ferrard.

Lady Massereene and Ferrard, who died on 11th December, was a daughter of the late Sir John Stirling Ainsworth, Bt. a former M.P. for Argyllshire and a neice of the late Rev. William Macquhae Ainsworth, minister of St. Nicholas Street Chapel, Lancaster, from 1877 to 1883 and of Brixton Unitarian Christian Church from 1884 to 1890. Her grandfather, Thomas Ainsworth, and her uncle, David Ainsworth, were Presidents of Manchester College, Oxford. Her great-grandfather, the Rev. John Stirling, D.D., of Craigie, Ayrshire, was a Moderator of the General Assembly of the Church of Scotland and his father-in-law, from whom William Ainsworth got the name Macquhae was named by Burns as one of the liberal Scottish clergy of his time.

The International Association for Liberal Christianity and Religious Freedom.

Message of the Oxford Congress, August, 1937.

We, the members of the twelfth Congress of the International Association for Liberal Christianity and Religious Freedom, assembled at Oxford in August, 1937, and experiencing true spiritual fellowship one with another, desire to share that spirit with all who are in sympathy with our aims, the more so as we live in a world wherein both Christian faith and religious freedom are menaced. Confronted by this menace, we reaffirm the right of individual judgment, and profess our faith in

1. The Love and Righteousness of God.
2. The infinite value of every human soul, the right of freedom of conscience, and the duty of universal brotherhood.
3. The supreme worth of the life and teaching of Jesus, and the abiding influence of his spirit.
4. The continual inspiration and revelation of the Holy Spirit of God.

Those who profess such a faith must accept the task of leavening all human life, individual and social, with these fundamentel principles. Only thus can they play their part in the endeavour to establish the Kingdom of God upon earth.

We therefore urge all our membergroups and other kindred workers throughout the world, and all who seek for light and truth in isolation and distress, to unite with us in bearing witness to this faith.

A PROGRESSIVE CHRISTIANITY IS THE NEED OF THE WORLD.

And we pray that the blessing of God may rest upon all the children of men.

From fear lead your pupil to Courage.
From indifference lead him to Enthusiasm.
From ignorance lead him to truth.
From authority lead him to Experience.

G.S.A.

REPORTS.

All Souls', Belfast—The heating apparatus has been completely overhauled and the new boiler installed. The Sale of Work took place on Wednesday, December 1st. It was anticipated that about £75 would be raised.

On Sunday evening, Dec. 26th, instead of the usual service, the choir which will be augmented will render the Cantata, "The Story of Bethlehem," by John E. West. The usual Party will be held on New Year's Eve.

Belfast, York Street—We were delighted to welcome two contingents from our country churches on recent Sunday Nights. Mr. Crook came with a fine contingent from Antrim and on the following Sunday, Mr. Kelly and an enthusiastic party of young people came from Ballee. These visits raise enthusiasm amongst both hosts and guests and we earnestly hope to see similar groups from our Country Churches in the near future. Tea is provided after Service for any who may come and cars can be parked right at the Church. Seats have had to be placed in the aisles during the whole of the past month and we hope once more to have a record year.

Mountpottinger—Rev. F. and Mrs. Munford were "At Home" to the Congregation on November 18th, in celebration of their Silver Wedding Anniversary.

A goodly company gathered in the Schoolroom for the occasion and time passed pleasantly in conversation, a short Whist Drive and Songs together with Recitations. Light Refreshments were served and in the course of a short interval which preceded Dancing Mrs. J. Russell presented the Host and Hostess with a small memento from members of the Congregation. This took the form of a silver hot-water jug which was acknowledged in short speeches of thanks by both the recipients. A pleasing feature of the evening was that Mr. Munford acted as accompanist.

The Annual Cake Fair and Sale of Work was held in the Schoolroom on Friday, Dec. 10th. An interesting change from the general procedure was that a gentleman acted as Opener whilst a lady occupied the Chair. The respective roles were undertaken by Mr. Jas. McQuoid (Bangor) and Mrs. Gardiner (Holywood).

The wintry character of the weather was unfortunately responsible for a smaller attendance than usual, but when the final returns are made up it is anticipated that the proceeds will not be too far short of last year's figures. To those who supported the effort by their presence or contributions in kind or cash the members of the Women's League return sincere thanks.

Holywood—The Annual Meeting of the Congregation was held on Sunday, the 12th December, in the Church immediately after morning service. Mr. Wm. Patterson was moved to the chair and in presenting the Report and Accounts for the past year said the departure they had made that morning of holding their Annual Meeting in the Church was one that had much to commend it, but its best commendation was that it revived the custom of their Fathers in the days of the Rev. C. J. McAlester, and recalled for some of them happy memories of those far off days.

> When time, who steals our years away,
> Shall steal our pleasures too,
> The memory of the past will stay,
> And half our joys renew.

Standing there he could see "in his minds eye" Charles James McAlester their dearly loved Pastor sitting in the pew in front, Richard Patterson presiding, on his right, Alfred M. Munster, and on his left, Omar Collingwood Nelson, names to conjure with, men of great worth, of great distinction, of outstanding personality, everyone of them, pillars of their Church which to-day enshrined within its walls Tablets to preserve their memory while the old walls endured. Dealing with the Accounts and the special outlay incurred in pointing the brickwork of the Church which was very necessary for its preservation, he mentioned that the Ladies' Sewing Circle, who had always so willingly come to their rescue, proposed to hold a Sale of Work early in the coming year to raise the necessary funds to discharge the deficit shown on the accounts. In referring to the deaths during the year he extended to the sorrowing families who mourned the passing of their loved ones the Congregation's deepest sympathy, and stated that in Mr. W. K. Graham, a devoted and life long member, whose family for generations had been associated with the Congregation, they had lost an active and very helpful member of Committee, where his counsel and good advice would be sadly missed. The Report and Accounts were adopted and after the election of office-bearers the proceedings closed with a vote of thanks to the ladies and gentlemen of the choir for their voluntary and indispensable services.

CORRESPONDENCE.

THE FIRST CHURCH, BELFAST.

(To the Editor of the N.S. Presbyterian)

SIR,—In the December issue of the "Non-Subscribing Presbyterian" there appeared a letter, whose author camouflages himself under the outlandish name of "Khublei," in regard to the future of the First Church, Belfast. The letter is regarded as officious, and part of it is resented as unjustifiably misleading about the present state of the Church. The letter offering unsolicited guidance to the Congregation by the nondescript Khublei on the qualifications of the next minister appeared in your columns before the present minister had sent in his resignation, which is, to say the least, execrable manners. Others will judge as to the qualifications of my potential successor, which I may be supposed from the letter to have lacked, but among them is the power to "*attract new life to the First Church, which is a matter of urgent importance.*"

The general reader is likely to interpret this reflection on the ministry of one whose pulpit records can speak for themselves, as meaning that the First Church is left nearly down and out, or in a bad way numerically and otherwise. This is a travesty. What are the facts, bearing in mind that *mere* popularity is no test of the quality and worth of a ministry or institution, or the cinema would rank above either church or theatre?

(1) Though our Funeral Register contains over 80 names of deceased in the last 9½ years, the membership can compare with the highest in the Non-Subscribing Church to-day, and this is very much a "down-town" place of worship.

(2) An American minister who visited the leading churches of our faith in Britain and Ireland about a year ago, wrote to me later stating that the First Church had the largest morning congregation of any he saw. And indeed it has been maintained through all modern changes for the past 20 years. The average evening congregation last year was 120, *composed mostly of outside visitors.*

(3) There is no other Non-Subscribing Congregation in Ireland that contributes anything like so much to the Funds and Charities of the denomination, including the U.U.C.A., the Mission, and certain funds of the General Assembly in England, while its own "Stipend Collected" is the largest in our body here.

(4) In addition, during the last few years it has raised well over £1,000 for special purposes, £500 of it last year.

The above is all apart from endowments.

To me it is extremely distasteful to blow the trumpet in this way, but I am compelled to do so in order to destroy the false imputation on the Church and its condition which your officious correspondent might spread abroad by his inconsiderate manner of speech, though no doubt well-intentioned. It is not my custom to heed anonymous writers, but in this instance I may be forgiven, though I do not deny that the Almighty has still a lot of work to do on the First Church before it becomes the communion we should like to see it.—Yours sincerely,

R. NICOL CROSS.

SIR,—My Committee deplore the publication in the December issue of the Non-Subscribing Presbyterian of the letter over the signature Khublei.

The First Presbyterian Congregation have throughout its past history displayed a due sense of its responsibility and the future may safely be left to their deliberations.—Yours truly, For the Committee, First Presbyterian Church,

J. H. GILLILAND, Secretary.

Belfast, 9th Dec., 1937.

[As we understand that the authorship of Khublei's letter has been wrongly attributed to several people, we may say that one who is a fervent admirer of the late Dr. Mellor and worshipped under him in Liverpool is responsible. The news of the appointment of the present Minister of the First Church to a post of honour elsewhere had already appeared in the public Press. The interest taken in the First Church by many people is a compliment to its unique position and cannot be prevented, and the friendly suggestion of our correspondent only expresses the opinion of many, and seemed to us to be more appropriate now whereas later, when definite candidates had appeared, it would have been entirely out of place. When passing on the letter, it did not occur to us that any reflection was implied on the administration of the First Church, which all know to be in most capable hands, and certainly none on its present worthy Minister, whose appointment to one of the most responsible positions in our Denomination is a deserved tribute to his work and led to this correspondence.—ED.]

CAN POVERTY BE ENDED?

SIR,—To him, whoever it was, who wrote those few words on "Can poverty be ended?" many thanks. But instead of telling the experts to get to work suppose we tell ourselves to get to work. By "ourselves" I mean the members of the Christian churches. Where is the church that as a church cares with a wholehearted concern for this question?

I remember leaving some friends at a church where the cry was for socials and ever more socials, for dances and ever more dances and going in search of another friend at the rooms of the local branch of the Independent Socialist Party. I climbed rickety stairs and entered a barely furnished cheerless room. The centre of the room was occupied by an infirm table; there were chairs down either side and when my friend arrived I inquired the meaning of the arrangement. I was told that twenty young people gathered there week by week to study Commercial Geography. In imagination I went through what these young people might be learning. Probably they would learn something of the human cost of production in their own country; they would learn something of work on the tea plantations of India: "The coolies at work among the plants are gaunt, thin, miserable-looking figures. This is not to be wondered at when their occupation is considered, exposing them as it does to attack after attack of the terrible Terai fever." And they would go on learning such things so that in a few years the I.S P. will have turned out a few scholars expert in the knowledge of what our comfort costs others, and of the return we make to them; that is to say they would have some of the necessary material to hand for the building of the Kingdom of God even though the knowledge had been given and received in bias. In the meantime some churches would have turned out experts in the tango, fox-trot and one-step.

One reviews in general what we know as Church History and is conscious of the passionate concern shown in disputes about the nature and the rank of Christ; he is conscious to-day of the real interest displayed in forms of worship: introit or no introit, liturgy or no liturgy. The tragedy seems to be that interest can be aroused in ANY question but the real Kingdom of God question, involving the questions of justice and mercy. Christians as such are expected to know more about the history of Palestine than about the amount and the nature of the distribution of the wealth in their own land. The Christian scholar as Christian scholar will know a great deal about the different shades of meaning of a Greek word, about the half a dozen or so interpretations that may be given to a Hebrew sentence, but may know little of Adam Smith, John Stuart Mill or Benjamin Kidd. He will be master of the objective and subjective theories of the atonement but may be all at sea with the Mercantile Theory, with the Social Credit Theory, even with the theories of Socialism or Fascism.

The Rev. P. T. R. Kirk has written upon our "Social and Economic Confusion" and says that what is needed is "the discipline of Christian thought, which will issue in patient inquiry into the facts." To draw this already too lengthy letter to a close: my contention is that this question, "Can poverty be ended?" will be solved only by this "discipline of Christian thought" and that it really is a matter upon which Christian thought should be exercised.

Yours, etc.

JOHN HINKINS

The Manse, Crumlin.
29th Nov., 1937.

CAN WE END POVERTY? YES!

SIR,—In the December, 1937, N.S.P., under the caption "Can Poverty be Ended?" a question as to "Where are the Specialists," and "a call to let them get to work?" were stated. This question implies that it is not understood that Specialists are the business of our representatives in Parliament. But they can only act when they have a mandate from the voters they represent. Therefore let us consider this with a view to ACTION in this urgent Christian matter. It is a disgrace to every Christian that there should be this waste of food and lives when they have it in their hands to stop it. Methods are neither the personal business of voters nor of their M.Ps. Methods are the business of Specialists, and they are there to be called on by the Government. Again, until the voters definitely state the RESULTS they want they will never get these specialists to act. The first matter then is the Results voters are agreed upon, they certainly are not agreed on methods, but as that is not their business, it does not matter. You and I know no one who does not want an end to the economic causes of poverty and war. Here then is an agreed Result, and this is not a party matter but a Christian demand. Now I think we are in a position to use the following Voters Demand Form, which is already going round

in England and Scotland, and which applies equally to Ireland. I know that one Edinburgh M.P. (and the local Press) received this Demand Form, signed by seven voters in his constituency on Nov. 25th last, and again on Dec. 2nd, signed by seven more voters, and he will again on Dec. 9th, signed by seven more voters, and so on until he takes the action the voters want. This is practical Christianity, demanding that the poor be fed. Will you who read this, type out this VOTERS' DEMAND FORM and do in your constituency what is being done in Edinburgh? This deals effectively with the economic causes of poverty and war.

NOBLESSE OBLIGE.

To.....M.P.

VOTERS DEMAND AND PLEDGE TO END THE ECONOMIC CAUSES OF POVERTY AND WAR.

(1) We know that there are goods in plenty and therefore poverty is unnecessary.
(2) We know that by basing the National Money on the productive capacity, that is, on the Real Credit of the Country, the Real Credit of Ireland: and not on its taxable capacity, that His Majesty's Government can produce all the New Money needed to answer the vexed questions of employment, trade, poverty, and war.
(3) We want, before anything else, physical poverty abolished.
(4) This RESULT we demand as voters, through the Increment of Association.
(5) Therefore we demand as voters, that the monetary and other effective claims to such products as we now destroy or restrict shall be distributed to me and to every Irishman and Woman, so that we can enjoy all we want of them.
(6) These distributions must not deprive owners of their property, nor decrease its relative value, nor increase taxes or prices.
(7) In a Democracy like Great Britain, Parliament exists to make the will of the people prevail.
(8) So we pledge ourselves to vote if we can for a candidate who will undertake to support this our policy, and to vote consistently against any party trying to put any other law making before this.
(9) If the present M.P. here, won't undertake this, we will vote to defeat him and his successors until this our policy prevails. And we pledge ourselves to contribute 1/- each, to the election expenses of the Candidate who will support our policy, he being responsible for his own personal expenses only.
(10) Will you, Sir, undertake to demand in our name as voters in your constituency, that the Government give immediate facilities for the setting up of the SPECIALISTS, to produce forthwith the RESULTS which we want, and which we state above?

Signed—

NEWRY ARMISTICE DAY SERVICE.

SIR,—I was amazed to read in your December issue that certain Protestant Clergymen of the town of Newry had refused to take part in, or even attend, the Armistice Day Service recently held in that town to "remember" those who gave their lives in the Great War.

As everyone knows, the Remembrance Service is not denominational and is open to all classes and creeds of people. How then those Ministers came to think that because the Service was to be held in a Unitarian Church and because their beliefs did not entirely agree with those of that body, it was undesirable for them to take part in the service is beyond the comprehension of right-thinking people.

The question is not the truth or falsity of the beliefs of any particular Church body. The question is that those Ministers should have done what we have reason to believe Jesus Christ himself, under the same circumstances, would have done were he upon the earth and that is, to attend the service.

People look to their Ministers to lead them in religious services and especially in a service of Remembrance such as this is, and when any Minister refuses to join with his fellowmen in so doing, the only conclusion one can come to is that he is narrow-minded, bigoted, and entirely lacking in the spirit of Christ, and so by his action has failed in one of the great purposes of the Christian Ministry.

Yours etc.

"ONLY ONE."

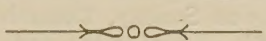
SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

NATURAL ABILITY.

Bernard Shaw tells of a man in his father's employment, who could give an estimate as to the cost of corn, without the slightest hesitation, and yet a well-schooled clerk would have had to take time in making such a calculation. Yet that man had never been to school, and had to take a very subordinate position all his life. A Scottish Schoolmaster had under his charge a boy of considerable natural ability so far as practical work was concerned ; there was one subject, however, which would not have been of much service to the boy in the type of work for which he had the aptitude, in which the boy could not make much progress. Realising, that a secondary school education would be a great asset to the boy, and enable him in work of a mechanical type at least to take a foreman's place, the schoolmaster devoted special attention to him, in order to get him on in his backward subject. The boy missed passing by a few marks, and the schoolmaster realising what it was going to mean to the boy was very sorry. It happened that the schoolmaster had an illness. It was at a time when there was great trouble in getting coal, and fuel had to be obtained in other ways. At the back of the schoolmaster's house was a wall, and behind that was a stream. At the side of the stream was and old tree and schoolmaster's son came to him, and said : "That old tree might as well come down ; its of no use there now, and it could be cut up for burning, can I take it down ?" The Schoolmaster consented and told him not to hurt himself. This boy had always to have a lot of other boys with him, when he was going to do anything, and on this occasion a number of them quickly appeared, as usual. The Schoolmaster had had his bed drawn closely to the window, and he was watching them at work. The tree fell in the opposite direction to what was intended and the schoolmaster wondered how they were going to get it across the stream and over the wall. The struggled with their problem a long time. The lad who had failed in his examination happened to come along. He watched their efforts, all in vain to get the tree moved, and said, "That's no' the way to dae it !" and he even surprised the Schoolmaster, by the skilful way he levered the tree right across the stream and over the wall, without any difficulty. The schoolmaster himself, an M.A., with a post graduate course in science, couldn't have done it, and he quickly remarked to himself : "That lad has a great deal of natural ability, and I'll see yet, if it isn't possible, even now to get him through !" So, as sooo as he was well, he made it his business to go and see the official in the Education Department, who had the final say in the matter. He told the official about what he had witnessed in the matter of of handling the tree, and pointed out that in a few years time this lad would be capable of taking a responsible position in some industry where ability of a practical type would be needed, and that it would be a great pity indeed for the want of a few marks, in a subject of little value to him in his work, that he should be debarred from getting the advantage of the higher school. The official wouldn't hear of it. "No ! the requirements laid down that the so and so was necessary, and he couldn't do anything in the matter. The official himself could hardly be blamed for his decision ; but, that is an instance of how a system can become too rigid, and stifle creativeness; thwart rather than encourage creative understanding.



"The truth is that there was an older reformation even than Luther's, namely, that purely intellectual reformation which sprang from the genius of three brilliant scholars who are often described as the Oxford Reformers. They were Sir Thomas More, Erasmus—famous Dutch scholar who spent much of his time in England, and Dean Colet of St. Paul's Cathedral, London, who was perhaps the greatest of the three. The work ofthese men was to go behind mediaevalism, behind St. Augustine to the earlier fathers, especially the Greek Fathers, to St. Paul and other New Testament writers and to Our Lord Himself. Their work really did constitute a reformation ; but, it was so to speak, interrupted by Luther who was a convinced Augustinian. Luther believed as they did not, all that Augustine had taught about the Fall, Original Sin and Redemption ; it was not in regard to that teaching that he quarrelled with Rome but rather on less fundamental matters such as Indulgences. He was such a commanding figure that his Reformation, the Wittenberg Reformation, completely overshadowed and almost eclipsed the Oxford Reformation. The Oxford Reformers were before their time, and they were men of such refinement and culture that they had not, as Luther had, the 'push' to make their reformation popular. The time is now ripe, in fact over ripe for renewal of the work of the Oxford Reformers."—F.W.P.

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A TEMPERANCE RALLY

WILL BE HELD IN

Mountpottinger School Room, on Wednesday, 12th January, 1938, at 8 p.m.,

When an Address will be given by Mr. J. ELLIOTT, of the Irish Temperance League.

Refreshments will be provided, and it is hoped there will be a good attendance of representatives from all the Congregations, as well as of friends from the outside public who can be induced to attend.

OBITUARY.

James Harkness.

James Harkness, for many years member of the First Presbyterian Church, Crumlin, passed away on Sunday, December 12th, at the age of 64. Loyal to the end, one of his last acts was to give a generous subscription to the children's Christmas party. He was interred at Mucklemore on Tuesday, Dec. 14th, the Rev. J. Hinkins conducting the services at the house and the grave side.

THE DIVINE WISDOM.

I. Corinthians II., 7—"We speak the wisdom of God, in the cult, even the hidden wisdom." Jesus said: "The mystery which is beyond the world, that by which all things exist, it is all involution and all evolution; because of it, all Mystertes exist, and all their regions."—"Pistis Sophia."

DEATH.

WILLIAMS—On Thursday, December 9th, at a Nursing Home, Annie Williams, wife of the Rev. D. J. Williams, in her 68th year. Interment in Killinchy New Meeting-House Green on Saturday, 11th December, 1937, at 2-30 p.m.

God sends His teachers into every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, never gives the realm of truth
Into the selfish rule of one sole race.
—James Russell Lowell.

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